

The Vanguard

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"THE TESTIMONY OF THE ROCKS" BY HUGH MILLER.

Who has not read of the "Cromarty stone-mason," the justly celebrated Hugh Miller? who from the humblest circumstances, elevated himself like a towering giant above millions of his contemporaries, richer, better educated and more befriended than himself? We have heard of his melancholy death in the prime of life, not yet at the zenith of his glory; shot by his own hand, he is gone; that proud vessel with every sail outspread, colors flying, thousands gazing on her glory, the deep unstirred beneath her, the heavens far above her, peaceful all around, she sank like a stone to rise no more.

Had he been an infidel as he was a Christian; had he argued as strongly against as he did in favor of the divinity of the Bible, what an outcry from a thousand orthodox journals and ten thousand orthodox pulpits we should have heard respecting the "natural consequences of such devilish doctrines!" As it was, funeral sermons were preached for him, eulogies poured from the press, heaven and all its glories were his forevermore. So be it; I would not have it otherwise. Hugh Miller is doubtless Hugh Miller still, and enjoying all the heaven of which nature and the circumstances surrounding him will admit.

His death has been generally attributed to temporary derangement produced by intensity of application to study. Was this all?

"Woe unto him that striveth against his maker," says the old author; and I would say: Woe is on him that striveth against nature. Hugh Miller undertook this, and Titan though he was, accustomed to lifting rocks, this immovable mountain was not to be stirred one jot, even by his transcendent powers, and he destroyed himself in the attempt. In his "Foot-Prints of the Creation," more especially, he tried to unite opposing poles, to make fable and fact agree, to reconcile Genesis and Geology, and overthrow what he supposed to be the false ideas contained in the development theory.

"The Testimony of the Rocks," just published, contains twelve lectures, some of them delivered in London and Edinburgh, and others of them brought before the world for the first

time; and although the style of them is not the best adapted to the comprehension of an ordinary reader, they contain many new truths, and in my opinion, tend to undermine the authority of the Bible and establish the development theory more than all his former writings have done to establish the one and destroy the other.

Hugh Miller once believed that the days of creation were, what everybody supposed them to be before Geology was born, periods of twenty-four hours in length. In the preface to this work, he says, (and it shows the manliness of the man in thus confessing that he had been wrong,) "That day in which the present creation came into being, and in which God, when he had 'made the beast of the earth after his kind, and the cattle after his kind,' at length terminated the work by moulding a creature in his own image, to whom he gave dominion over them all, was not a brief period of a few hours' duration, but extended, mayhap, over milleniums of centuries." "I have been compelled to hold, that the days of creation were not natural, but prophetic days, and stretched far back into the by-gone eternity." COMPELLED! how significant! Bible Geologists are compelled to give unnatural interpretations to the language of their book in order to accommodate it to the unyielding facts of Geology!

In the first lecture, he shows very clearly and beautifully that plants that are found in the strata of the earth, commencing with the lower silurian and ascending to the present period, are found to have come into existence in the same order in which our best botanists have classified them without any knowledge of this geologic arrangement. Lindley, a celebrated botanist, gives the following arrangement: First, or at the bottom of the scale, Thallogens, or plants that have neither flowers, stems, nor leaves; next, Aerogens, or plants destitute of flowers but possessing stems and leaves; then follow the Monocotyledons, of which the palm, Indian corn, sugar-cane and wheat are specimens; next, Gymnogens, represented by pines, firs and cone-bearing trees generally; and lastly, Dicotyledons, including our fruit and forest trees generally.

Such is the botanical arrangement, ascending from the lowest of organized vegetable existences to the highest. What a remarkable correspondence between man's arrangement and that of nature, as read in the rocky records! "The most ancient period of whose organisms any trace remains in the rocks, seems to have been, prevaillingly at least, a period of Thallogens."—"Alike in the systems of our botanists and in the chronological arrangements of our Geologists, the first or introductory class which occurs in the ascending order, is this humble Thallogenic class." An examination of the Silurian beds at Cincinnati and at Richmond, Ind., will show abundant traces of algae or seaweeds, the only vegetable organisms of that ancient time.

In the upper Silurian and the Old Red Sandstone we find the remains of plants belonging to the second or Acrogenic class.—In the carboniferous formations, a great abundance of the cone bearing trees, belonging to the third class and lastly in the Tertiary deposits, and at the present time growing before our eyes, we have evidence of the abundance of the fourth great class, the crowning glory of the vegetable world.

First, the humble sea-weed covers the wave-washed rock.—Then ferns and mosses grace the rude earth with their lovely forms of beauty. Now the seeds and grasses, the palms and canes shoot up their tall, straight pillars out of the moist, warm ground; and at last, the oak, the elm, the apple and the peach spread abroad their hundred arms and perfect the slow process of nature which has been unfolding for millions of years.

As with the vegetable creation, so with the animal. The great naturalist, Cuvier, gives the following arrangement of the animal creation: Radiata, Articulata, Mollusca, Fish, Reptiles, Birds, Mammals, Man.

On the lowest fossiliferous strata, we find the remains of those classes of animals placed by Cuvier at the base of his arrangement, the Radiata, Articulata and Mollusca. Ascending in the geologic series, we overtake each class in regular order, Fish in the upper Silurian, Reptiles in the Carboniferous, Pervian and Triassic systems; Birds in the Oolitic system, and in the Tertiary, Mammals in abundance, closing with Man, the apex of animated nature.

What facts could more strongly favor the development theory than those presented by Hugh Miller, substantially the same as those I have just given? It is true he would be far from acknowledging the force of his own teachings, for his religious prejudices stood immovably in the way, but none the less forcible are the facts thus presented. Who can believe that God created a seaweed, waited a million years and made a fern or a bed of moss; rested another million and then planted a canebrake; after the lapse of ages, formed a grove of pines, and, eventually, an exogenous forest such as we now behold? How much more reasonable to suppose Matter endowed originally with power to develop by a slow process from the rude granite to the wondrous existences that we see around us. Gradually, step by step, it unfolds in higher and higher forms, so that from the igneous rocks with its flinty bosom, to the philosopher in his study, there is one grand chain consisting of millions of links, each one slightly in advance of the one preceding it. In Geology, we find many of these links, and though many more are absent, yet every year gathers up lost ones, and the future may yet behold the perfect chain.

The third lecture, a comparison of the Mosaic and Geological records, commences with a statement of Dr. Chalmers, which the author endorses. "The writings of Moses do not fix the antiquity of the globe." This is a conclusion that Geology has compelled multitudes to take in order to save the Genesical fable of creation from its destined fate. Does it not teach that man was made within a week of the time when the "heavens and the earth and all that they contain," were spoken into existence? And according to our authorized version of the bi-

ble, it is not 6,000 years since man came into being. Dr. Chalmers, Dr. Pye Smith and others took the ground that all the geological formations were laid down previous to the six days of Genesis, and were indicated in the period which they contended was included in the first verse of the first chapter: "In the beginning, God created the heavens and the earth." They believed, at all events they taught, that a period of chaos, darkness and death ensued after the strata of the earth were laid down, and that out of this condition, God called the earth in six natural days, etc. But this Hugh Miller found to be incompatible with the teachings of Geology, of which he had a much better practical knowledge than Dr. Chalmers or Pye Smith; and here he hunts around for some way to make the bible account square with what he knew to be the geological account, for this is the position that he boldly takes: "That Philology cannot be sound which would commit the Scriptures to a science that cannot be true." This cuts the knot in a moment. The bible must always mean just what science demonstrates to be true. How convenient! But is it not strange that God could not write so that people understood him until science came to his assistance?

With some of the German writers, Hugh Miller takes the position that the writer of Genesis saw the past history of the globe, by a succession of sublime visions: they passed before him like a panoramic view, and he wrote a description, not of facts, but of APPEARANCES, often taking things to be true, which were far from it; thus being deceived himself, he transmitted his ignorant conceptions to us. He quotes Moses Stuart, who says: "The historian (that is Moses,) everywhere speaks as an optical observer stationed on a point of our world, and surveying from this the heavens and the earth, and speaking of them as seen in this manner by his bodily eye. The sun, and moon, and stars are servants of the earth, lighted up to garnish and to cheer it, and to be the guardians of its times and seasons. Other uses he knows not for them; certainly of other uses he does not speak. The distance, magnitude, orbicular motions, gravitating powers and projectile forces of the planets and of the stars, are all out of the circle of his history and probably beyond his knowledge. Inspiration does not make men omniscient." If inspiration does not enable men to tell the truth when they write, friends Stuart and Miller, what is the worth of it? When we find the bible writers all wrong with reference to what we do know, how shall we trust them in reference to what we don't know? If they falsify or give us "appearances" for facts in regard to earthly things, how shall we believe them with regard to heavenly things?

Looking at this Genesical cosmogony in the "visionary" light in which it is thus placed, it still refuses to talk geologically. If any man had seen correctly represented in a vision, the condition of the earth from the naked granite to the peopled globe, he never could have represented it as it is represented in the first of Genesis. How could he have represented the second day as being occupied in dividing the land and water before any organized existence was formed, when the Silurian formation, 30,000 feet in thickness, was laid down with its countless millions of animal and vegetable existences, (sea plants) when water as yet covers the surface of the globe? How could he have represented grass, herbs and trees clothing the earth, (the period corresponding according to Hugh Miller with the carboniferous era,) before the sun, moon and stars were visible? What geologist dreams that all the plants and trees whose buried remains constitute our coal beds, lived and flourished before the sun shone, or the moon and stars were visible? Not one.

It is unnecessary to pursue any further this last ghost that orthodox theology has conjured up to answer in God's name the questions that Science is evermore asking.

HELL PHILOSOPHICALLY CONSIDERED.

Although my subject is one of ancient date and its sticklers many, yet I doubt whether any of them have given the subject a philosophical examination, or they would long since have abandoned its use as a scarecrow to force the illiterate into their creeds and dogmas.

Hell is generally supposed to be some vast locality somewhere in space, (though no one knows where,) inhabited by some Hydra-headed monster called the Devil, whose business it is to punish the ungodly by roasting them in the burning flames of fire and brimstone, etc., etc. Now there is one important fact connected with this subject, which it would be well to observe. It is a settled point (I believe among all professors,) that there is in nature such a law or principle as that of adaptation, and that it is by this principle or law, that all things that exist, are kept in their legitimate spheres. It is by this law that we are enabled to appreciate and enjoy happiness; and it is only when we are out of this apposite sphere that we endure pain or displeasure. For instance: Fish are adapted to the watery element; therefore, they are enabled to live and enjoy their being when in that element. The feathered tribes are adapted to the atmosphere; hence, they enjoy their life most when in it. So it is with regard to everything else in nature. Deprive any of those existences of their adapted sphere, and they cease to exist.

Now, of course, no one would doubt for a moment that the Devil is perfectly adapted to Hell—his native home. Its very atmosphere is adapted to his igneous breath, and the blue lava from the brimstone quarry is a feast for his gustatory organs. If this were not so, he would either starve or leave the place. Hence, we see, friends, there is a perfect fitness between the Devil and the sphere in which he exists. Now, as all persons become ungodly, of course they become more and nearer like the Devil; and the nearer they approximate the old gentleman, the better adapted they are to Hell, their future home.

With this view of the subject, (and no one can say it is not a philosophical one,) the worst sinner would share the greatest amount of happiness, because he is nearest in harmony with all the laws of his new home.

But it is said by the religionist, that "the Devil will punish the sinner severely when he gets him in his possession." This brings a new thought to bear on the subject; for the Christian says that "God will also punish the wicked in Hell;" and now if they both punish the poor sinner, it seems that they have made a copartnership affair of it. Either the Devil is aiding God in the matter, or else God (the Christian God, of course,) is aiding the Devil; and either one of these cases would destroy the very basis of all religion, for God and the Devil are represented as being opposites. What shall we do? Let them all go together?

Cerro Gordo, Ind.

J. H. MENDENHALL.

SIN.—Priests, to be certain of the obedience of all to their will and pleasure as sinners, have invented original sin, contracted by Adam and Eve eating an apple six thousand years ago; have made it a tremendous sin to satisfy one of the strongest appetites of humanity without their permission; an unpardonable sin to do good to themselves or others the day of the week they have seized on as their own; a sin to eat meat on the days they point out; a sin not to pay tithes or the ministers' salaries; a great sin not to conform to their mystical dogmas and doctrines, laws and regulations which they alone pretend to understand. They have seized mankind in the beginning of life in baptism, at the middle of life in marriage, and at the end of life in death, and have so completely chained both mind and body to their unnatural yoke, as to be maintained in all their luxurious extravagance by the toil and labor of the industrious producers.—INVESTIGATOR.

It is a law of physical and mental health that our exercise should be sufficiently varied to regularly employ all our powers, bones and muscles.

THE FRANKLIN MEETING.

Mrs. Agnes Cook, of Richmond, Mrs. S. Fuller and Mrs. Mary Haynes of Cincinnati, J. M. Barnes of Conneaut, Matilda Willis, Ephraim Owen, H. W. Wright and J. B. Brown were present as speakers and mediums, besides those resident in that vicinity. Circles were held and some speeches made on Saturday. On Sunday morning the grove meeting commenced. J. M. Barnes opened it by stating its object, viz:—integral culture and the preaching a practical religion—one that can be carried out in every-day life, thus showing the world that we have a better religion than the Scribes, Pharisees or church-members of any previous day. He also stated that heaven and hell were not localities but conditions. If we lived in harmonious conditions, we should all prefer to join our families and friends rather than to a local heaven, were we to leave the form today.

He was followed by other speakers, until the adjournment at noon, after which we re-assembled. Some were with us who belong to the same class as those priests and lawyers in the olden time who went to Christ to try to set a snare to entrap him in his talk, under pretence of seeking a sign, or the manifestation of spirit power, while they were only watching for a bone of contention. In this case, as of old, they failed.

In the evening, a house-full met at the residence of our generous friend, James Maltby, and had truly a good time. Spirit power was seen and felt by all present.

Brown, the Irish Abolitionist, who was imprisoned three years in Kentucky for his humanity, was present, and sold a number of his books giving a description of the treatment he had received from members of his own (the Methodist) church in regard to his imprisonment, constituting further evidence of the pro-slavery character of that church.

Although there was not, and could not be, that harmony desirable for superior spirit manifestations, yet the meeting will result in much good, calling out free thought and an earnest desire to "know if these things are so."

RAILROAD CORPORATIONS VS. SOCIAL REFORM.

FRIEND CRIDGE:—You ask information respecting Considerant's movement in Texas. There may be those nearer the scene of operations who can give you more positive and definite information than I, but it seems best for me to give what I have.—About eighteen months since, four men, three women and several children went from us here to that point, for two objects, mainly, viz: to test a warmer climate and to join Considerant's colony, should it be advisable. Through them, we have learned much of the condition and prospects of the same. None of them have joined the Colony, nor do they expect to do so. Some of them are Phalansterians, some Communists, others simply French Catholics. They generally eat hog, use tobacco, and drink whiskey. Considerant seems quite discouraged and downcast. The greatest obstacle to success, seemed his inability to secure land in a body, every alternate section being reserved for railroads. Considerant petitioned the Legislature for a special act to enable him to purchase land. I saw in a Dallas paper, the action of that body thereupon. His petition was refused, and instead, an act was passed incorporating the colony for business purposes. My correspondent states latterly that he had purchased land in the southern part of the State, and that they were about to remove.

I am satisfied Texas is no place for us of the North. One of our Texas friends has returned, and others will do so. The giving of information respecting the various social efforts, forms a very interesting feature in the Vanguard. May we have more of it.

Yours truly, J. W. TOWNER.

West Union, Iowa, July 20th.

L. A. Hine says that 7,000,000 acres of land have been granted to railroad companies in Texas! Uncle Sam can't afford to give us ALL a farm, but he can give as much to those that don't want it in one State, as would make 70,000 farms of 100 acres each!

Happiness consists in the exercise of all our faculties, feelings and affections, but moral, social and intellectual enjoyment is far superior to physical.

Vanguard.

SATURDAY, AUGUST 1, 1857.

"THE TRUTH SHALL MAKE YOU FREE."

TERMS—One copy one year, \$1; 5 copies to one P. O., \$4.
For three months—one copy, 25 cents; ten copies to one Post office, two dollars.

Postage stamps received in payment.

INDIVIDUALITY.

This principle is the only proper basis of action in any thing. But so inoculated have many of our more radical reformers and Spiritualists become with conservative views, that they are quite too prone to criticise each others reformatory measures and practical life to an extent which, if not checked, will shortly become an intolerable despotism.

Some Spiritualists prefer to fight unbelievers with their own weapons; to attack those professing to believe in the Spiritualism of the past with the authority of that to which they profess to give unbounded reverence. Others find their account in pouring in a broadside adapted to sweep away every vestige of antiquated errors. The field is rapidly getting prepared for the latter mode of treatment, which is certainly the most rapid and efficacious where it is at all practicable; but as in many localities it is entirely out of the question, practitioners of that school should not denounce as quacks and impostors those who see fit to adopt a mode of treatment more in harmony with the constitutions and feelings of their patients.

If everybody attends to his own business, the world will probably move along about as fast as is necessary. Let each do his best for the advancement of mankind, working by the "light that lighteth every man that cometh into the world," and we shall soon have clearer vision than is obtained by seeing "through a glass darkly."

On the other side, there is a disposition to pin down to church fashions and customs those who have long since become heartily sick of everything that has in it the least appearance of professional domination. Even a Methodist hymn tune is liable to throw them into hysterics, give them a stomach ache or bring on dyspepsia, according to their respective constitutional habits. They would prefer to have as few reminders as possible of the bondage whence they have escaped. The more advanced stages of Spiritualism and Reform have poetry and should have music correspondent to a joyous, hopeful, happy state of mind. The melancholy dirges that were quite adapted to a theology of which devils, pitchforks and an unlimited amount of scorching in hell fire formed the most prominent features, are obviously unfitted as expressions of ideas and feelings of a diametrically opposite character. So far as practicable, the lugubrious class of melodies should be dispensed with in assemblages of those whose faith in the life to come, is at once earnest and joyous.

Who will be the musician of the new era?

In other respects, there is a sensible want of reference to the vital principle of individuality in the efforts of many who claim to be among the foremost in practical reform. One man's amateness, is from disease, weakness or other circumstances, deficient in size or activity, and he forthwith proceeds to lay down the law, as if the salvation of the world depended on every one, however natural, vigorous healthy and well balanced, acting up to a principle which, while it may be exactly adapted to the taste, constitution, or circumstances of the propounder—may, indeed, be absolutely essential to his living to any advantage—is as detrimental, painful and unnatural to the majority as it would be for an inhabitant in Labrador to imitate the mode of life that would be quite natural, and even necessary, on the banks of the Ganges.

So in dietetics; a person whose digestive capacities have been

half destroyed by hereditary disease and personal transgression, finds great relief in a diet so extremely abstemious as to be absolutely impracticable to the generality of persons. He forthwith writes a book, and announces it as the only correct diet, adducing his own experience as the one fact which is to solve the question for every one. Many adopt his ideas, and lose their earthly life in consequence of such unnatural violations of the law of relative fitness.

The fact is, there is scarcely such a thing as absolute right or absolute truth. Everybody should be regulated by conditions, circumstances and general principles, the application of which latter must be left to the judgment and responsibility of the INDIVIDUAL. A C

INTEGRAL EDUCATION

NUMBER SIX.

REFORM NEIGHBORHOODS—HOW THEY CAN BE REALIZED.

I answer—by substituting fruit-growing for farming as a means of subsistence. Less land being then needed, people could be brought more closely together, and the price of land would be a less obstacle than at present. Even at a distance from large cities, growing fruit and packing it in tin cans is a remunerative business, especially if fifty or a hundred families were to locate together on a block of land, so as to economise expenses of transportation and sale.

Statistics indicate that city population increases more rapidly than that of the country; hence, the demand for country produce increases faster than the supply, and prices must continue high. By obeying this law of supply and demand, living in reform neighborhoods, and co-operating, much more than a bare subsistence could be acquired by very moderate labor, with abundant facilities for cultivating the higher faculties.

There is another reason why fruit will remain at a high price—it is, that there is a growing disposition to substitute fruit for flesh, as being more healthful and palatable, as well as corresponding to a higher stage of spiritual development than a diet consisting mainly of animal food.

Considered as an occupation, fruit-growing is, evidently, more refining in its tendency, has in it less of dirt and drudgery, and is, in every respect, better adapted to progressive minds than rearing hogs, sheep and cattle, which is a prominent department of ordinary farming. In this occupation, too, women have a fair chance for pecuniary independence. In common farming, there is little but housework for women to do; and, as an exclusive occupation, housekeeping is monotonous and unhealthy in the extreme, especially under the drawbacks so characteristic of the isolated household. But gardening, on the other hand, is not only essentially healthy in itself, but when grain and fruit constitute the principal portion of the diet, the cooking is so much diminished that women have time to invigorate themselves by outdoor labors, without neglecting family duties. Then, in gardening the sexes could work together, and thus have the benefit of the reciprocal refining influences exerted by each on the other; whereas in farming, one is drudging at a cook-stove while the other is toiling in the field, or, what is much worse, driving hogs or cattle to market.

This subject is intimately connected with dietetic reform. All reforms are inseparably connected. Put within people's reach plenty of good fruit, and the appetite for flesh and other unnatural articles of diet would in most cases materially diminish, and in many altogether disappear. But as long as people are drudges in the kitchen, the hog-pen and the field, so long will there be a demand for a correspondingly coarse and brutalizing diet to keep them in harmony with surrounding conditions.

Grain raising, gardening and fruit-growing (principally the two latter,) must soon take the place of the present system of farming. As population increases, less land is available for each

individual. It has been repeatedly demonstrated that, with a given quantity of land, at least four times as many persons can be maintained on grains and fruit as on an ordinary mixed diet. The time must soon come when population will be too numerous to admit of so much land being wasted in raising hogs and cattle. Moreover, the more intelligent races are rapidly attaining a mental condition demanding more refined physical sustenance and external conditions. Those who claim to be intelligent and progressive should, then, take a few steps in advance of society as it is—or rather, place themselves in its vanguard—by adopting a diet and occupation corresponding to a more advanced spiritual condition.

The substitution, to some extent of gardening for farming, is calculated to open up an extensive field of usefulness and happiness for woman. In cities and villages, women cannot, in general, undertake any profitable employment, even were other obstacles removed, without leaving their families. But in gardening they could be well paid for attractive and healthful labor at home. Girls in this vicinity have been paid this season 75 cents per day for picking strawberries; yet the proprietor of a very small patch of that fruit has cleared \$250 this season by selling them in Dayton! Were this business followed to a sufficient extent, women would gladly leave their miserable city garrets, to gain health, comfort and independence in a useful, attractive and elevating occupation.

A D C.

PROPORTION OF LAND TO POPULATION.

The following table shows the average amount of land to each inhabitant in several principal states according to the census of 1850. The results are obtained by dividing the number of acres by the population.

	IMPROVED LANDS.	TOTAL.
Massachusetts, - - -	2½	3¾
New York, - - -	4	6½
Virginia, - - -	12¾	18½
Tennessee, - - -	5½	18¾
Ohio, - - -	5	9

A fifty-acre farm is, therefore, as much as an average family is entitled to in this state on just principles.

PROFITS OF FRUIT-GROWING.—A farmer in Germantown, Pa. claims that he makes \$7000 a year profit from twelve acres of land. He raises principally early vegetables for the markets, and uses about \$2000 worth of fertilizers on his land. From a patch of 46 feet by 180 feet, he has sold \$50 worth of pie plant this season and can sell more from the same patch.

In this market, the following have been the current retail prices of fruit up to the present time:

Cherries, 8 to 15 cents per quart.	Average price about 10 cents.
Strawberries, 15 to 30 " - - -	" 20 "
Raspberries, 20 to 25 " - - -	" - - -
Currants, green 6 to 8 " - - -	Ripe 12 to 15 "
Gooseberries, green 8 " - - -	Ripe 10 "

At these rates, from \$5 to \$10 per day can be cleared by fruit-growing in this vicinity. In Chicago, prices for some fruits are still higher.

MISSIONARIES VS. INDIANS.

According to the statement of the chief of the Kaw Indians who, with a delegation from that body, was recently in Washington, the missionaries and the school teacher had been there for twenty years, and yet an educated Indian could not be seen. Their boys are kept at work on the land, and all they make, sold. In this way are made two or three thousand dollars. Their missionary had now become a clerk for a trader, and did every thing against the Indians.—Washington Union.

People turn life into an incessant masquerade, when it is every day demonstrated, that they who strive to be somebody else rarely succeed in being any body at all.—BELVIDERE STANDARD

L. A. HINE IN DAYTON.

This eloquent advocate of reform generally, and opponent of land monopoly in particular, commenced operations here by speaking on the Court-house steps, on Saturday evening. His exposition of the injustice and evils, directly and indirectly resulting from the monopoly for speculative purposes by the few of that which belongs equally to all, was eminently clear and convincing. Considerable annoyance, however, was occasioned by the noise of a set of grown-up children and know-nothing boobies, who were trying to play at soldiers, with a cracked drum out of tune, and a wind-instrument emitting sounds resembling the coughs of a consumptive cart-horse. On the principle that "empty vessels make the greatest sound," it is probable that the melody might have been improved by substituting their own craniums for the cracked drum before-mentioned. We hope their mothers, (who were probably unaware of their exit,) will look after them better next time. A large audience [for Dayton,] was in attendance at Steele's grove on Sunday afternoon to hear the lecture on Radical Morals. A large proportion of the audience evidently appreciated the practical truths so pithily expressed. The following is a brief synopsis of a portion of the remarks:

Various systems and standards of Right and Wrong have been advocated: but all of those commonly received among such as do the thinking for the majority, are facile in adapting themselves to the various vices and follies of different ages and countries. Chattel slavery, liquor-selling, and land-monopoly, three of the worst evils of the present day, can all be justified by the commonly received definition of right and wrong, as given by metaphysicians and others, one hundred years ago.

But some refer us to the Bible, as the standard of right and wrong. It happens, however, that those who claim to be its expositors, do as much to violate natural law in their own persons, as any class of men. The first duty is labor, and consequently, the first right is to such facilities, as will enable that labor to be productive. Whoever does not labor physically and mentally, no matter in what station of life, does a double wrong, first to society and then to himself. He wrongs society by consuming more than he produces; thus causing others to do more than their share of work. He wrongs himself, because he defrauds his muscles and other organs, of that degree of exertion, which is necessary to their healthy growth and strength. He wrongs posterity, because the offspring of rich persons rapidly degenerates, and soon become extinct. But public sentiment brands it as degrading for a preacher to work, even to cut his own wood. Such then are powerless to teach the right, while constantly violating it in their lives.

This public sentiment which brands labor as disgraceful, grows out of the fact that some hold more land than they can use, and by speculating in it are enabled to live on the labor of others, without working themselves.—This degradation of labor, is the root of social evil.

Dr. Lyons followed, endorsing the remarks of Mr Hine, and showing the efficacy of a true philosophy of spirit life, as a remedy for social evil.

A. C.

All things in nature are good, and by the proper use of them is man improved.

SCRAPS AND COMMENTS.

BY MRS. H. F. M. BROWN.

An English official paper shows that during the two years of the war, the army expenses were £ 8,380,000 and £17,395 000; the navy, £14,499,000 and £19,654,000; and the ordnance, £5,450,000 and £10,411,000.

What were the expenses of the starving these two years? How much did England pay for the education of her children? How much for the support of her orphans and homeless women? How much to save the wretched outcasts? What saith famishing Ireland? What has England done for her, save to starve her children, and then give them a grave? Humanity! where is thy hiding place?

Four women of this city are said to make \$200 a week, each of them, by fortune-telling. Besides these four, there are many others in the same business. What a host of dupes and fools must there be, to fill the purses of these women!

Well, what of it? That is but a small sum for New York to pay. It is not the half she pays to a circus rider; not one fourth of what she pays a second-rate dancing woman; nor a fiftieth part of what she daily pays at brandy dens; nor one hundredth part of what she pays to houses that lead to hell; nor a thousandth of what these same dens of infamy pay the city in way of taxes, licenses, etc., not a tithe of the amount she pays religious mountebanks for telling you the events of the next world, for sending you to hell or heaven. "A host of dupes and fools" To be sure there is. These women know something of the game to be played in New York. They know the sewing women starve. They know honest toil is not paid, or respected. They know that fraud and falsehood, display and pomp, stand a far better chance for fame, honor, and bread, than honest dealing. They have no idea of starving, while such fools and religious knaves patronize them.

Miss Martha Jane Drake recovered \$2000 damages at Coopers-town, N.Y., a few days ago, of William Waterman, for breach of promise of marriage.—Ex.

O Woman! thou art weighed in the balance, and found wanting in a true appreciation of thy character. Is love a marketable commodity, bought and sold like bank stock? Tell it not in Gath, publish it not in heathen lands, that in a christian community, in the noon of the nineteenth century, the laws give a woman \$2,000 for the affections of a man, because he refused to be bound to her in unholy bonds!

MISS AMPHLETT.

We have received another letter from Mr. Baker, of Ripley, O in which he speaks of this lady in the highest terms, as a trance speaking and healing medium. We have only room for the following extract:

"It would seem that at least two of the discourses were sufficient to convince the most skeptical that modern theology is 'weighed in the balance, and found wanting.' The leading text of one discourse was, 'Heaven—where is it, what is it, and who are God's ministers?' The other was on the 'Divinity of the Devil.' Both were treated in the most eloquent and comprehensive manner, showing the entire falsity of a personal devil, and that heaven was in and around every soul that was in harmony therewith."

By a letter from Miss A., we learn that, after leaving Winchester, Ind., where she now is, she will visit Muncie and Bellefontaine. She is authorized to receive subscriptions for this paper.

A Phonographic monthly magazine has been commenced at Melbourne, Australia.

ON THE STUMP!

Create, says a eminent lexicographer, is "to cause to exist; produce, invest with new character, make;" hence, "Creation, the act of creating or investing things created." Now to the point.

Universe is something or nothing; these comprehend the whole range. All sense prove it cannot be the latter; therefore, it must be the former; and if something, then it must be all things, for mathematicians have demonstrated that all parts are necessary to a whole, and there can be but one whole in universe whose center is everywhere and whose circumference is nowhere. Within it are all things; beyond it is nothing. Hence, something, universe, all things, are greater than nothing—non-entity, nowhere. And again, mathematics has demonstrated that the greater cannot be taken from the lesser, and thus proves that nothing is not the mother from which universe was born. And if so, then creation does not mean making something out of nothing; then it must have existed always. Hence, we conclude all things must be self-existent, and if self-existent, and existing always, then there never was a time when there was less than there is now. And if self-existent, they must possess the laws of life and development as much as they do length, breadth and thickness, because without these they could not exist; hence, we conclude that they are eternal. Thus, the true meaning of creation is change, growth, unfolding, combining and recombining, for Chemistry has power; that all things are but the combination of elements or principles; and that universe is but one chemical elaboratory.

Finis.—If the foregoing be true, then creation is eternal, for change, growth, unfolding, combining and recombining is written on the face of all things; and I was, am and will be there, all the while. And though I may appear a very old fellow in the estimation of Banner, yet he must be a twin brother, and if he had not been asleep, might have been fully posted in the operations of nature, without the aid of a stump speech to recapitulate to him what had transpired while he was snoozing.

TRUE LIGHT.

IMPORTANT EDUCATIONAL MOVEMENTS.

It has been found by experiments at various times and places, particularly in the Fifth Ward school in Indianapolis, that children will learn to read common print more quickly by commencing to learn to read in Phonetics, than by going through the drudgery characteristic of the common method. In reference to the examination of scholars taught Phonetically to read ordinary print, Mr. Stone, Superintendent of the Indianapolis schools, says:

"There was a great distinctness in articulation and enunciation, readiness in pronouncing words, good emphasis and a varied intonation which surpassed any thing we have heard in any primary school. In spelling, although difficult exercises were selected, and in various parts of the book, not a single word was missed—equalling in this respect our very best schools taught by the alphabetic method."

He also remarks that

"Our own experience and that of others show us that children will learn the letters of common print without the aid of teachers before they leave the Phonetic books."

The Phonetic method will be continued in the Fifth Ward, and commenced in two or three others next September.

The amount of drudgery, insanity and disease, resulting from unnatural mental excitement, consequent on teaching reading and spelling by the present absurd method, is almost incalculable. A very efficient method of diminishing these evils fifty per cent, is to introduce Phonetics into the common schools.

For information in regard to the principles and details of this important movement, see the Type of the Times, Cincinnati. A Publishing Association for furnishing Phonetic school books has been recently formed. Messrs. Longleys, of Cincinnati, can furnish information respecting it to all applicants.

UNIVERSALITY OF REFORM.—When we trace this unitary law of truth throughout all man's social, religious and moral relations, it will be found impossible to improve and reform him, more or less, in all the others. You cannot truly reform him physically without reforming him socially, and you cannot truly reform him socially without reforming him morally; and you cannot truly reform him morally without reforming him spiritually. If you elevate a man physically, if you place him in conditions wherein he can abundantly feed, clothe and house himself, and enable him to live in harmony with the laws of his physical being, you at the same time elevate him morally and spiritually. If you starve, ill-feed, ill-clothe and ill-house him, you at the same time demoralize and debase him. If he is surrounded and coerced by false and despotic institutions, by inhuman and unjust laws, and unnatural and inverted systems of morality, it cannot be supposed that his thoughts and habits will be pure, just and exalted, his aspirations holy, or his belief in anything concerning his true life and destiny correct. The most brilliant, demonstrative and convincing system of religion, theology or morality, will make little impression upon the man who is starving with hunger, shivering with cold, or who is perpetually galled and perplexed by social or domestic inharmonies.

There is, strictly speaking, no such thing as a complete, isolated and independent reform. If others do not measurably advance to harmonize with it, it will ere long be suffocated and suppressed. This is one case of so many failures. Although the practical advocates of a reform may be prepared to adopt and carry it out, yet if they are not otherwise supported by co-related reforms, they will not succeed.—SP. AGE.

SPIRITUALISM IN DAYTON. Contrary to precedence for some years past, the evening lecture, by Dr. Lyons, was well attended on Sunday last. We have long been in the habit of looking upon Dayton, as, hopelessly given over to "High-Steepleism" and its concomitants; but stubborn facts are multiplying too rapidly, to admit of the continuance of this state of things. There is an undercurrent steadily working here, which will soon rise to the surface.

The test medium through whom some extraordinary demonstrations were witnessed in Muncietown by W. Denton, and described in this paper, is now in this place. Dr. Beckwith, who, we are informed, has given some remarkable tests of spirit agency in examinations for disease, can now be found at the residence of Dr. Lyons. More in a short time.

A. C.

The examination of test mediums going on under the supervision of Dr. Gardner, for the benefit of the Boston Editors and their representatives, is progressing in a very satisfactory manner. The principal mediums were the Davenports, Mr. Redman, two of the Fox family and Mr. J. W. Mansfield.

A RICH THIEF UNMASKED.—The Cincinnati Commercial publishes the particulars of the exposure of a pilfering dry goods dealer worth property amounting to \$40,000, and who pretends to a rigid church membership. Affecting bad health, he habitually wore an ample cloak, and under its friendly drapery, would conceal his ill-begotten booty, purloined from other premises during the momentary absence of their custodians.

STEPHEN GIRARD.—The sentiment attributed to Stephen Girard, that if he were conscious he should die to-morrow, he would not stop in planting a tree to-day, is full of meaning and truth, and forcibly conveys the propriety and necessity of looking beyond ourselves.—INVESTIGATOR.

The Reformer, (Ravenna, O.) is devoted principally to Temperance, Anti-Slavery, and "Christian Union." We do not exactly know what idea its conductors attach to the latter, as the signification of words differ so much according to who uses them; but we rather like the general tone of the paper, and think that a preacher stands about as good a chance for the kingdom of heaven as a rich man.

A TIMELY WARNING.

All who have received this paper for over three months, and have hitherto paid nothing on it, are hereby notified that we do not intend to send them any numbers after the number to be dated Sep. 5th, unless SPECIAL REASONS for doing so are furnished in the meanwhile. It is preferred that the said "special reasons" should assume the shape of bank notes or postage stamps; but, in case of necessity, definite promises to pay may sometimes answer a temporary purpose. Our list of delinquents numbers over a hundred, of which probably more than half can better afford to pay now than we can afford to wait. Nineteen-twentieths of the rest will be able very shortly, and should be as willing to trust us six months as we have been to trust them. There is no danger of our breaking down; there would be much less than none, if our backward friends would come forward.

The WORLD'S PAPER, Sandusky, Vt., is devoted principally to the record and exposition of spiritual phenomena; it is probably destined to do good service in that way in that land of green mountains, "health, peace and competence." Comparatively exempt from many of the worst appendages of civilization, we should think the seed of spiritual life would "fall on good ground," in this beautiful and healthy state.

LECTURING APPOINTMENTS, ETC.

The friends of progress will hold a three-days meeting in Richmond, Wayne county, Ind., commencing on the 4th of Sept. next. The object of the meeting is to elicit truth on all subjects pertaining to the mental, physical and spiritual elevation of the race. A general invitation is extended to speakers and all others interested in the various reforms of the day.

A Grove meeting will be held on Timothy Cox's farm, one mile north of Mesopotamia Centre, O. O. L. Sutcliff, A. B. French and O. P. Kellogg will be there. Time—the last Saturday and Sunday in August.

Another two-days meeting will be held in Galatia, Grant co., Ind., commencing on the 29th of August, at 10 A. M.

There will be a meeting of Spiritualists at 3 P. M., Sunday, August 2nd, in the garden of Mr. Hy. Winters, near the south end of Jefferson St., Dayton.

Wm. Denton is gone to St. Louis: he will remain there during the month of August.

LECTURERS AND MEDIUMS.

Mrs. PARKER, medium for physical tests, Selma Clark co., O. Mr. Albert Parker, lecturer on the philosophy of Spiritualism and Reform. Selma Clark co., O.

B. W. FREEMAN, a Clairvoyant Healing Medium, from Columbus, O., offers his services to the public in that capacity, and also as a Trance-speaking Medium. He will visit places where his labors may be desired, on applications addressed to him as above.

WANTED:

at the Reform Hotel, Berlin Heights, Erie county, O., a woman who understands cooking and general housework. None but a woman of reformatory principles need apply. Liberal wages and steady employment given. For particulars, address—

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Will examine and prescribe for diseases by Clairvoyance Address as above. Terms, one dollar and upwards.

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(Price, for one dollar's worth and upwards, three cents each.)

Advertisements inserted at the following rates:

Ten lines, one insertion, \$1; subsequent insertions, 25c. p quarter, \$3. Three lines, first insertion, 50c.; subsequent insertions, 12c.; \$1.50 p quarter.

Terms of advertising for Conjugal Relations, HALF the usual rates; viz: ten lines, 50c. first insertion; 12 cents for each subsequent insertion. For Congenial business relations, full advertising rates, if the person advertising succeed thereby in obtaining a more congenial or profitable position or employment. Otherwise, payment is optional.

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No. 5, Great Jones St., two doors east of Broadway, N. Y.
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PSYCHOMETRY.

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PSYCHOMETRIC DELINEATOR OF CHARACTER;
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On receipt of a letter, or portion of one, written by the person whose character is desired, a description of it will be sent, far surpassing in accuracy and minuteness any that is merely phenological. By this means can be attained an accurate estimate, not only of the natural development of the faculties, but also of their mode of action.

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The following are a few of the numerous testimonials that have been received:
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Your Psychometric delineation of my character and development is superior to anything I have ever seen in all my varied experience; and no external power or knowledge, whether of brother, wife or child, can equal it.

Hon. N. P. Tallmadge, Fond du Lac, Wisconsin, writes as follows—

"The character given by Mrs. Cridge, from a letter sent by me (returned with the seal unbroken) is remarkably accurate. What renders it in one respect more striking, is that the writer of the letter examined, has recently lost her husband."

From N. H. Swain, Columbus, O. March 21.

"I am constrained, from the result of your examination, to admit that you are in possession of that which seems to me nearer to absolute knowledge of me than those cosses who have walked by my side all their lives."

From Levi S. Cooley, Georgetown, D. C. March 20.

"The Psychometric examination is, as far as I am capable of judging, quite satisfactory."

From Thomas Colby, Haverhill, Mass. March 10.

"Your description of my character has been astonishingly correct."

From Thomas M. Fish, Henry, Marshall county, Ill. Feb. 25.

"Some days since, the character came. It is rather a remarkable thing—true in all minutiae."

From Wm. L. Johnson, Exeter, N. H. April 8.

"Please give me a reading of the enclosed envelope. The other was very satisfactory."

CONDITIONS.—The letter to be examined, if not sent by the writer, should be enclosed in a SEPA RATE envelope, not written on, or unnecessarily handled. The writing should be kept as far as possible from contact with other letters or persons; and it better adapted for the purpose if recently written.

TERMS.—delineation of character alone, one dollar; if accompanied by description of disease, \$1.50; the latter without the character, one dollar. Examination of two persons, to ascertain conjugal adaptations, three dollars.

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The above work throws considerable light on the nature of spirit existence, and the influence of existing social institutions in retarding advancement in the future life.

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A lady about forty years of age, whose husband has left her, and is supposed to be dead, wishes a situation as housekeeper in a quiet family. A mutual friend writes me (A. C.) that she "is a reasonable and sensible woman, refined and lady-like in her manners."

For further particulars, address the VANGUARD office, Dayton, Ohio.

WANTED—A female bosom friend and companion, who will divide my sorrows and double my joys.—Age, from thirty to forty, on who has never married, a strict vegetarian, using no tea, coffee, or other stimulants or narcotics, industrious in her habits, and of progressive principles. My age is forty eight. For farther particulars, address J. W., box 181, Alton, Ill.

A mechanic of industrious habits and progressive principles, having a wife and family, wishes to find a location where he can garden a large portion of the time and have congenial society. Address:—Joseph Hewitt, Alton, Ill.

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